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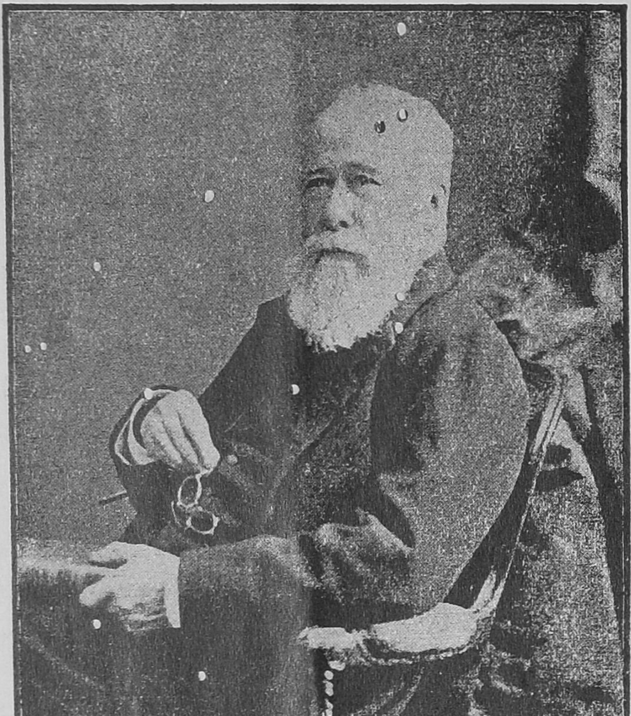

A Student of Tamil.

THE

LIGHT OF TRUTH

OR THE

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A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.

VOL. XII. MADRAS, JULY, 1911. No. 1.

PURA-NĀNŪRU.

INTRODUCTION.

THIS work has been lately for the first time printed, though it has been in existence for upwards of 1,000 years. Scraps of it have been circulated and sung; but we owe it to Svāmi-Nāth-Aiyar, the learned and indefatigable Professor of Tamiḻ in the Kumbaconam Government College,* that it is now carefully edited and put forth with all necessary apparatus in such a way that it may find its way into the house of every Tamiḻ scholar. This is the fourth large work issued by the same editor. A notice of the Jivaga-Chintāmaṇi will be found in the introduction to the Oxford edition of Nālaḍiyār, and it is hoped in due time to publish an abstract of the story of that remarkable epic. Another work which, if not rescued from oblivion, has at least been for the first time made fairly accessible to Tamiḻ scholars, is the Silappathigāram.

* Now Mahā-mahōpādhyāya U. V. Svāminathaiyar, Professor of Tamiḻ, The Presidency College, Madras.—*Ed. L. T.*

Of this also an abstract will hereafter be given. It is one of the most interesting relics of ancient Tamil literature. A third work is the Puṟapporuḷ-Veṇbā-Mālai. The industry and learning which have been employed in the editing of these books would have gained for Svāmi-Nāth-Aiyar a high place among scholars in Europe, if the subject had been one which the scholars of the West were disposed to value. But although the Tamiḻ language is inferior to none, it is regarded by most people as the (probably barbarous) vernacular of a people living somewhere in a remote district of Great Britain's Imperial possessions. Neither does our Government, nor do our Universities, fully recognise the value of the Tamiḻ literature, and those who spend their lives in the study of the great South Indian classics must resemble men seeking for pearls under water. Our editor's compatriots will not be slow to recognise the benefits that his studies are conferring upon his people. Nor is it too much to hope that his labours may be so far recognised as to procure for him such pecuniary assistance as may save him from absolute loss. Tamiḻ scholarship is a direct road to poverty! But it is time to enter upon an examination of the work, whose title is prefixed to this chapter. It consists of 400 lyrics, varying in length from six lines to fifty, being for the most part songs sung by Court minstrels and wandering bards in honour of the kings of the south, including not only the Pāṇḍiyan, the Chōḻan, and the Cēran kings but about 120 of the petty Rājas and chieftains who then divided the south, and were more or less independent, having their fortresses on every hill and coign of vantage throughout the southern land. Of these ancient rulers and heroes scarcely anything is known but what these, and a few other similar works, enable us to conjecture. Their names have not yet been found in inscriptions or on coins, and it is very doubtful whether we shall ever be able to recover any authentic details of their history. Still the glimpses of ancient manners, thought and conditions of life afforded by these poems are exceedingly interesting. The ancient bards, about 150 in number, frag-

ments of whose songs have thus been rescued, were of very unequal powers; but some of them display, if we are not mistaken, very great poetical genius, and some of the fragments are veritable gems.

It is worthy of note, also, that scarcely any except the introductory invocation (which is of much later date, by Perum Dêvanār, the translator of the Mahā Bhārathām) make any allusion to Šiva worship. Demons are constantly referred to, and various charms and ceremonies for driving them away from the battlefields, where it was their delight to hold their festival, are mentioned. Throughout all the petty kingdoms of the south there seems to have been a system of demon-worship much like what now prevails in the extreme south.

Feasts and dances in honour of Murugan [from T., '*murugu*,' a fragrant wood: *Agallochum*] are often alluded to. He was evidently the tutelary god of the aborigines of the south, and is now promoted to be the younger son of Šiva.

There is also a demoness with many of the attributes of Kāḷi, corresponding exactly to the Ammai of more recent times. The attributes and worship of these two have passed over in the Šaiva system to Subrahmaṇya and Pārvathi.

In all these poems there is a note of an oft-times savage ferocity. These old Dravidians were great and most implacable warriors, but this topic will be more fittingly illustrated when we examine the Puṟapporuḷ-Veṇbā. All classes except Brāhmans, even the ladies, are represented as indulging freely in the use of toddy. The same thing is illustrated in the Kamba-Rāmāyaṇam, where the whole Court—king, queens, princes, counsellors, and warriors—are represented as indulging in a most unedifying debauch of many days' duration. [Bāla-Kāṇḍam, xviii., 'The Canto of the Festivities.']

கடவுள் வாழ்த்து.

THE INVOCATION.

கண்ணி கார்நறுங் கொன்றை ; காமர்
வண்ண மார்பிற் றாருங் கொன்றை ;—
ஊர்தி வால்வெள் ளேறே சிறந்த
சீர்கெழு கொடியு மவ்வே றென்ப ;
கறைமிட றணியலு மணிந்தன் றக்கறை
மறைநவி லந்தணர் நுவலவும் படுமே ;—
பெண்ணுரு, வொருதிற னாகின் றவ்வுருத்
தன்னு ளடக்கிக் கரக்கினுங் கரக்கும் ;
பிறைநுதல் வண்ண மாகின் றப்பிறை
பதினெண் கணனு மேத்தவும் படுமே ;
எல்லா வுயிர்க்கு மேம மாகிய
நீரற வறியாக் கரகத்துத்
தாழ்சடைப் பொலிந்த வருந்தவத் தோற்கே. (க).

பாரதம் பாடிய பெருந்தேவனார் பாடியது.

By Perum Devanār, who sang the Bhāratham

His flower-wreath is the *Konṛai* blooming in the cloudy time ;
And on his shapely breast the Konṛai as a chaplet hangs ;
He rides upon a milk-white bull ; his glorious banner bears
The image of that self-same bull ; a throat with poison stained
Is his adornment rare, by sages praised the mystic word
Who know ; his bride's fair form, the half of him, within himself
He holds and hides at will ; the crescent moon his brow adorns ;
That crescent every order of created beings lauds ;
Upon his flowing locks the *chalice* rests from which glow down
Exhaustless streams sustaining every soul. To him, the saint
Of glorious penance rare, the 'jaḍai' crowned, be praise! (1).

NOTE.

The chalice is Gaṅgā. Comp. Tiruvāçagam xix. திருத்தசாங்கம்.

(To be continued.)

G. U. P.

KĀLĀGNIRUDROPANISHAT.

Om *. Next (comes) the Kālāgnirudropanishat, for which the Seer (Ṛishi) is Samvertaka Agni. The metre is Anushṭup. The presiding Deity is Śrī Kālāgnirudra. This (Upanishat) is to be used while besmearing the body with Holy ashes in three lines for the sake of propitiating the Lord Rudra.

2. Om. Next Sanatkumāra addressed Lord Kālāgni-rudra thus: *Reveal to me, O Lord, the canons of Tripuṇḍra and* its real nature. What is the material it is made of? What *are the places where it is to be applied? What are its dimensions?* How many lines is it to consist of? What are the *mantras? What is its efficacy? Which is the presiding Deity?* Who is the practitioner? and what is its result?

3. To him answered Lord Kālāgnirudra. The material it is made of is ashes produced by fire. Chant the Pañcha Brahma mantra (Sadyojāta to Īśānaḥ Sarvavidyānām) while taking them in the hand. Invoke the following mantras on them, *viz.*, Agni is Bhasma (holy ashes), Vāyu is Bhasma, Vyoma is Bhasma Jala (water god) is Bhasma and Sthhūla (earth) is Bhasma. Lift them up reciting the mantra "mānastoka." (Do not molest our children etc., *vide* Rudrādhyāya). Mix them up with water reciting the mantra "Triyāyusham" (Triyāyusham to Tanmesta Triyāyusham). And apply them on the scalp of the head, forehead, breast and on the shoulders, chanting the mantras "Triyāyusha etc." "Trayambaka", and "Triśakti", in three lines drawn across.

4. This ritual (vrata) called (Śāmbhava) is proclaimed in the Vedas by the Seers of the same. Therefore one desirous of liberation should practise this to avoid rebirth.

---

* This is 28th in order among the 108 Upanishats. Of these (1) Kaivalya, (2) Śvētāśvatara, (3) Atharvaśiras, (4) Atharvaśikhā and (5) Kālāgnirudra, are called Pañcharudrōpanishats. It is ordained that every devotee of Īśvara should recite them daily before breakfast. The Kaivalya has been translated into English by me and has appeared in the 'Dīpikā' long ago. The second one has been translated into English by various scholars. The third and fourth are in the course of preparation and will appear shortly in the 'Dīpikā'.

5. Next Sanatkumāra asked for the dimensions of Tripuṇḍra application.

6. (He replied). The three lines should occupy the whole forehead, from the eyes to the scalp of the head including also the portion between the eyebrows.

7. It's first line represents the Gārhapatya fire, akāra (in Om mantra) Rajas, Bhūloka (earth), Ātman, Kriyāšakti, Ṛig-Vēda, the *morning yāga*, and the Deity Mahešvara.

8. The second line represents Dakshiṇāgni, Ukāra, Satva, Antariksha (*the middle space*), innerself, Ichchāšakti, Yajur-Vēda, mid-day yāga, and the Deity Sadāšiva.

9. The third line represents Āhavanīya fire, Makāra, Tamas, Dyuloka (heaven) the Supreme Self, Jñānašakti, Sāmavêda, the third yāga, and the Deity Mahādeva.

10. Thus the learned man who makes the Tripuṇḍra out of the holy ashes whether he be a bachelor, house-holder, vāna-prasththa, or sanyāsin, will be purified from the sin of the heinous crimes and as well as from the lighter ones (mahā-pātaka and upapātaka).

11. He receives the efficacy of having bathed in all the holy waters.

12. He has the merit attainable by the result of studying all the Vêdas.

13. He comes to Know all the Dêvas.

14. He achieves the fruit of the constant recitation of all the Rudras. (The five Rudropanishats, the five Jābālopanishats, the translations of the same will appear in due course in the 'Dīpikā', and Rudrādhyāya).

15. He enjoys all the worldly happiness; after his death he reaches the Sāyujya of Šiva. He is not reborn, he is not reborn. So says Lord Kālāgni Rudra.

16. He who studies this (Upanishat) attains this same position.

17. Om. Truth (Satyaṁ). Thus ends the Upanishat.

R. A. ŠĀSTRI.

MAṆI-MEKHALAI.

(Concluded from page 541 of No. 12 Vol. XI.)

CHAPTER XXVII.*

MANI-MEKHALAI HEARS THE TENETS OF THE VARIOUS SECTARIAN TEACHERS.

[As our object is to give a full account of the Buddhistic system as it is supposed to be taught to Maṇi-Mēkhalai we shall briefly summarize the account of the various Sects appending a note to each].

Maṇi-Mêkhalai desirous to hear the teachings of the various sects first of all went to the Vêdic teachers of logic and said " expound to me your tenets." Having heard these she went to the Šaivaite teachers; then to the Brahmavādi; then to the Vaishnavaite; then to the expounder of the Vêdas; then to the Ājīvaka-Jains; then to the Nigaṇḍa-Jains; then to the Šāṅkhiyar; then to the Vaisêḍikar; and at last to the Bhūta-Vādis. Of all of these she learnt the tenets and passed on.

CHAPTER XXVIII.

MAṆI-MEKHALAI ENTERS THE GREAT CITY CACHI.

After this Maṇi-Mêkhalai anxious to meet Mātavi, Sutamati, and Aṛavaṇa-Aḍigaḷ passed through the outer city and entering Vañji beheld all the streets inhabited by all manner of castes, and the other places with great delight, entered at last

* For a further exposition of the several systems mentioned here refer to pp. 75-82. Vol. X. *The Siddhānta Dīpikā.—Ed. L. T.*

into the monasteries where the Buddhist ascetics lived, and there met with Māsāttuvān who was there living an ascetic life, and telling him all the particulars of her late wanderings, and of the teachings of the various sectaries to which she had listened, made him acquainted with her whole history. Māsāttuvān having heard all she had to say thus addressed her: "It is my previously acquired merit that has brought me to become acquainted with you. I learned the whole history of your father Kôvalan and your mother Kaṇṇaki and of the destruction of Madura and thereupon I renounced all and entered the Buddhist monastery. I will tell you my special reasons for this. In former times the king who ruled this city and who was called Neḍum-Šêralātan, lord of the Himalayan boundary together with his wives came forth one day into this grove. Then some Jaina devotees who had been to Ceylon to the mountain called Saman-Oḷi and having paid their devotions there, were returning along their aerial path and alighting in the grove remained in a cave. The King seeing them courteously saluted them and supplied them with food. They taught him:

'The sorrows of birth, the bliss of release
The truths revealed by the sinless Sage
And poured into his ears sweet nectar of instruction
By which all sorrows may be transcended'.

At that time Kôvalan who had lived in the ninth preceding generation and had been a most intimate friend of that king came there, and hearing the discourses of those Jaina saints heaped together the huge wealth which he and his ancestors had in the way of virtue acquired, in seven days distributed them all amongst worthy suppliants, and devoted himself to the ascetic life. I, at that time, came to see the temple which he had erected for the worship of the Divine Buddha. I then heard how the sea had swallowed up Kāvirip-Pūmpaṭṭinam and so I did not pursue my journey thither, but came to this place to dwell. Thy father had been slain because of evil deeds; and because of good deeds had become a divinity; and afterwards

shall obtain the heavenly rest, having heard the instructions given by the divine Buddha. This I learnt from those who knew. So I will hear the same words of virtue. I learnt from Aṛavaṇa-Aḍigaḷ that thou hadst learnt from the pillar-god the information regarding thy future life. That sage thinking that thou wouldst learn from him the perfect way at the city of Kāñji has gone thither, and with him Mātavi and Sutamati. Moreover there is intense poverty and want in the city of Kāñji owing to the failure of rain. Many living beings are perishing there. These sages have come hither because there they found none to give them charitable aid, it is therefore your duty to go thither and save the lives of all the sufferers there." Hearing this, Maṇi-Mêkhalai reverentially saluting him and taking the food-cup in her hand, ascended into the sky from the western quarter of Vañji, proceeded northward to Kāñji whose good fortune had departed and was suffering from famine. Seeing the city of Kāñji thus shorn of all its beauty, her soul was filled with pity and making her way by the right path, she alighted in the midst of it, and paying reverence to the Buddhist temple which had been erected by Iḷaṅ-Kiḷḷi the assistant of Toḍu-Kaḻaṛ-Kiḷḷi, she went to the south-west of it and abode in a grove. One who saw her, hurried to the king and said "Oh king, Kôvalan's daughter has come; she is one made glorious by ascetic deeds. She is the most glorious of all who dwell in this Jambu island! In her hand she bears the vessel called 'The Food Cup'. In this city she dwells in a charity-hall." The king hearing this, said "What the god of the pillar formerly told us, was true," and adoring that divinity, he set out with his courtiers to where Maṇi-Mêkhalai was, and thus addressed her :

"Did the sceptre swerve from right? Was devotion wrongly paid?
Were the women richly adorned devoid of modesty?
Oh beauteous mate with virtue crowned! This ere-while happy land
Is in affliction's grasp, and I know not the reason why.

2

"Tell me now what shall we do. My mind is sorely troubled, a great divinity in my distress appeared to me and said 'grieve not ; through thy merit a damsel will here appear ; in her hand she will bring a divine cup from which the more is poured forth, the more it brims with its supply. By this shall all the world be saved ; through her grace the clouds shall pour forth abundant rain ; many are the wonders she shall work here. Though the heavens not water shall not fail. Prepare for her reception ; make a tank called Gômugi and an island around it called Maṇi-Pallavam. So will we fondly call them.' So she said and departed. I have done all according to her command. Here is your abode." And so he showed her an island, a grove and a lake like those she knew. Maṇi-Mêkhalai made there an altar of Buddha where the knowledge could be gained of former births, with shrines for Tivatilakai and the tutelary goddess Maṇi-Mêkhalai. There she placed the 'food-cup' which men call the "Ambrosia of Life" and invited all to come and partake of the heavenly food, and so :

> Men who spoke the eighteen languages were there
> The blind, the deaf, the halt, the lame.
> Those who had no help, the dumb, the sick
> Those wasted with disease, those suffering from famine sore
> Those afflicted with poverty,
> Hundreds of thousands of living creatures
> And living men were gathered there.

And so they ate, and the food increased still, hunger and famine were driven away ; through this virtuous gift, everywhere the rains poured down. The fields were rich with produce. Aṟavaṇa Aḍigal hearing of these things, with Mātavi and Sutamati came to the hall of charity. Maṇi-Mêkhalai hastened to greet them with devout affection, placed the sage on a fitting seat, and after all fitting rites, fed him with food of all six flavours, saying "May the virtuous acts I have performed fail not, but yield their fruit." So saying again she worshipped his feet.

CHAPTER XXIX.

MANI-MEKHALAI ENTERS ON THE ASCETIC LIFE.

Aravana-Adigal informed Maṇi-Mêkhalai of the destruction of Kāvirip-Pūm-Paṭṭinam on account of the non-observance of the feast of Iṇdra, on account of the sorrow of the king for the loss of the infant which Pilivaḷai had borne to him. This had occurred on account of the curse pronounced by Maṇi-Mêkhala the goddess, and the curse of Iṇdra. He told her also of the escape of himself and her mother.

Maṇi-Mêkhalai told him that Tivatilakai, the guardian of the Buddhist Shrine at Maṇi-Pallavam, had already given her this intelligence; that she herself, assuming another form, had been to Vañji, and had there heard the exposition of the various sects given by their teachers which she found altogether unsatisfactory to her mind; and that consequently she had now come to Kachchi in her own form, and wished to place herself under his tuition. "Give to me, your humble servant, to know and understand the truth," was her final prayer. Accordingly he gave her the preliminary logical teaching in regard to (1) demonstration of truth, (2) inference, and (3) fallacies to be dealt with under each head. "These", said he, "are the instruments by which you must acquire and verify your knowledge."

CHAPTER XXX.

MANI-MEKHALAI RECEIVES THE FINAL REVELATION OF THE TRUTH.*

And now Maṇi-Mekhalai who had given herself up to charitable works, who had also obtained pre-eminence in virtue, and had attained the knowledge of her former embodiments repeated the three formulas. "I go to Buddha's foot for

* This chapter brings Maṇi-Mêkhalai almost to her goal. The pilgrimage is ended; she has but to enter into her rest. The main stages in

refuge," "I go for refuge to Virtue's Self," "I go for refuge to the Assembly;" and having thrice adored the three gems she became the disciple of Aṟavaṇa-Aḍigaḷ. He first of all beginning to teach her the holy doctrine said: "When all living creatures were void of knowledge, through the intercession of

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her pilgrimage are marked out by (1) what we have called her **Conversion.** (2) The second stage is marked by her experiences in the **Crystal Pavilion.** (3) The next stage is connected with her experiences in the **Mani-Pallavam**, where she again obtains certain revelations connected with her previous embodiments, and receives the miraculous cup: the cornucopia from which she dispenses her world wide charity. (4) The next stage is connected with her husband, which lead to her imprisonment. (5) The next stage is connected with Aputran, who is shown to us as the Dharma-Rājā of Nāgpoor. (6) After this we find her in Vañji (Karūr), where she comes into connexion with her father, mother by adoption and others. (7) We next find her in converse with the leading teachers of the various conflicting sects that existed in South India. (8) She now passes to Kachchi whose wonders she examines while carrying on her beneficient work. (9) She now puts herself entirely under the tuition and guidance of Aṟavaṇa-Aḍigaḷ, who has all along directed her movements. Here she receives her logical training by which she is prepared for initiation. (10) The concluding chapter shows her receiving the esoteric teaching of the Buddhist system which we shall give under various heads.

I. She is made more fully acquainted with the history and work of the great Buddha.

II. The four truths: (i) Sorrows, (ii) the cause of sorrow, (iii) the removal of sorrow, (iv) the way to the removal of sorrow.

III. The five Gandas: (i) Form, (ii) Vēdanā, (iii) Kurippu, (iv) Bhāvanā, (v) Viññānam.

IV. The twelve Sārvu: (i) Ignorance, (ii) action or conduct, (iii) knowledge or consciousness, (iv) dislike, (v) cause, (vi) evil, (vii) enjoyment, (viii) desire, (ix) adherence or love, (x) birth, (xi) creation and (xii) effect.

V. The six Usages.

VI. The four Benefits.

VII The four Questions and Replies.

VIII. The five Bhāvanā.

A summary of each of these heads of teachings is all that can here be given.

the gods, the divine Buddha coming down from the Tuḍita world, became incarnate in this, and seated under a fig tree examined and obtained the complete knowledge of the truth of things. He conquered Māran and utterly destroyed the three faults. His memorial word is this "that which an infinite number of Buddha's being incarnated taught in grace is this". He then caused her to understand the twelve propositions regarding folly and the others, saying "Be thou freed from mental darkness," and showed her the lamp of wisdom. So she hearing these things and receiving them without doubt or wavering performed her penances yearning ever for the cessation of embodiment and its sorrows.

G. U. P.

Vedanta Querie String.

Translated from the Telugu Journal Āṇdra Prakāsika of the 9th June 1909.

1. Describe in exact lineal measure the progress of Hamsa the Ātmau, indicating at each stage, its position and the presiding local divinity.

2. In what stage of the above measure is Nirguṇa Dhyāna possible? In what stage will the Manas and Vāyu unite? When will the Brahman by Himself be realised? and when Bhūma Vidyā? When will the Achala Saugna be attained?

3. Explain in relation to (*a*) General bearing (*b*) locality (*c*) extent and (*d*) mental attitude, the effect of the cognition of Hamsa in the (1) Jāgrat (2) Svapna (3) Sushupti (4) Mūrcha and (5) Turya stages of life.

4. Following the path of Hamsa, differentiate between the Jñāni and the Ajñāni in the various stages of the perception of Hamsa by each.

5. (*a*) Illustrate by practical examples the truth of the Saying of the Sages.—"In the Achala Saugna the external world presents a manifold appearance".

(*b*) What is "Kaivalya" Śarira? How is the Hamsa then perceived? Is there anything further to perfect the realisation of the Self.

Answers to the above in consonance with Scriptural authorities acquiesced in by the followers of the Sages and the Saintly inclined will be gratefully acknowledged by *Paramahamsa Svāmi Ādinārāyaṇa*, 293, Mint Street, Madras.

VAYU-SAMHITA.

(Continued from page 88 of Vol. IX.)

40. Thus addressed by the Lord, the mind of Brahma became pacified, and he then glorified him with eight names.

41 to 44. Brahma says "Salutation to Thee, oh Lord Rudra, of indescribable splendour—Salutation to Thee, Lord Bhava to whom the waters full of taste (Rasa) form as body; To thee Iśāna of the form of air, cognizable by touch (Sparśa), the abode of the Vasus, to Thee oh Paśupathy of the form of fire, to Thee, oh Bhīma, of the form of ether (Vyoma), which is the medium of sound, to Thee oh Ugra of the dreadful yajamān (the sacrificer)—to Thee, oh Mahādeva, of the form of the moon, the reservoir of nectar.

45. Thus praising Mahādeva, Brahma, the father of the world, offered prayers to the Lord of the world in words expressive of profound humility.

46. "Oh Lord, the Ruler of the Past and the Future, oh my son, thou wert born from my body—oh destroyer of cupid—for the purpose of Śrishti.

47. Therefore help me wherever I may happen to be—oh Lord—me who is engaged in the noble task of regenerating the world—Thou canst surely fill up the world with beings."

48. Thus requested, Rudra, the destroyer of the three cities, accepted his words.

49. Then Brahma, gladdened at heart, bowed to him and being permitted to procreate, produced other species.

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47. The Rudra mentioned here is not God, the Supreme, that goes by that name in the Vedas and in the Svetāsavtara and other upanishats as the author of Hiraṇyagarbha. Neither is he the Rudra of the Trimūrties. The Rudra here mentioned is generally known as the Nīlalohita Rudra. Of this Rudra, we are given, a full account in chapter 12.

50. Out of his mind, he produced Morichi, Bhruga, Angiras Pulastya, Pulaha, Krathu, Daksha, Atri and Vasishta.

51 and 52. He first produced Dharma and Saṅkalpa, and with Rudra their number comes up to twelve. Thus were born these ancient beings. These Prajapathies are all Gruhasthas (house-holders) and they are honoured by all the hosts of devas.

53. They possess projeny, do kriyas, and are surrounded by maharshies. Then he desired to produce the four classes of beings, Devas, Asuras, Petris and Manushyas.

54. For this purpose, along with Rudra, he contemplated sitting upon the waters.

55. From his mouth created he the Devas, from the arms the Pitris, from the back-parts the Asuras and from the penis the Manushyas.

56. From the privities (the secret parts) the Rākshasas were born as his children. They are very hungry, (their minds) are overpowered with Tamas and Rajōguṇas, are strong and roam about during night.

57. So were also born the Sarpas, the Yaksha and the Gaṇdharvas. From his sides produced he the crows and from his chest the other birds.

58 & 59. From his face he produced the sheep, from his sides the Snakes, from his feet the horses, the elephant, the lion the cattle and the deer, the camel, the mule and the antelopes and the other quadrupeds. From his hairs all over the body he generated the plants and other creepers, that bear roots and fruits.

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50. The beings having transcended all grosser planes of matter are said to be mind-born from the primeval ancestor Brahma, who is the typical and ideal kshetragna.

51 and 52. The prajapathies form the Brahmic or Spiritual aspect of Brahma the ideal kshetrajña, while the Manus form his kshatric or external aspect. Both the Soul and Matter become food for God.

60 From his first (East-turned) face, he gave out the Gāyatri metre, the Riks, the Trivrit-stoma, and the Rathantaras and the Agnishtoma sacrifice among Yajñas.

61. From his South-turned face, he gave out the Yajus, the Thrishtub-metre, the Pañchadaša-stoma, The Brihat-sama and Uktas.

62. From the West-turned face, he gave out the Sāma-Veda, the metre called Jagati, the Saptadasa—Stoma, the Vairūpa and the Atiratra.—

63. From his North-turned face, he gave out the Atharvan of twenty-one divisions, the Aptoryama, the Anushṭub-metre and the Vairaja.

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60. The Gayatri is a Vêdic metre of 24 Syllables. Rik means prayer. (ऋच्यते स्तूयते अनया) Richyate Ṣtūyate Anayā—). Stoma means eulogium. Here it is applied to an act of making an oblation into the fire to the accompaniment of praises. Rathantharas are (vocal) praises which a Brahmin is daily enjoined to recite. Agnistoma is an entire sacrifice while Trivritstoma is a major act.

61. The Yajus forms the body of sacred mantras in prose. Yajus simply means Sacrificial formula or rules. It more or less contains "injunctions" as to what one should do and one should not. The Thrishtub is another metre of the Vêdas, Panchadasa—stoma is another act of pouring an oblation into the fire while reciting prayers. The Brihat-sama is a song or a prayer The Uktas are Sacrifices. They apply to Jyothi stoma sacrifice.

62. Sāma simply means "Appeasing or soothing." The Sāma Vêda aims at glorifying God by means of prayer in songs or psalm. The Jagati is another Vêdic metre. Saptadasa stoma is agother act of giving oblation into the fire while praising. The Vairupa is purely vocal praise. The Atiratra is a full sacrifice.

63. Aptoryama is a Sacrifice and Anushtup is a metre and the Vairaja is praise.

60 to 63. A few words are necessary in connexion with the Vēdas. European scholars are inclined to think that the Rig-Veda was given out earlier than the other Vēdas. The authority, or tradition on which they base such a view is not generally known. It cannot be maintained for a moment on the ground of internal evidence, such as the grammatical end-

ing or phonetic order or any archaic word or phraseology. We could show such words or phrases etc., in the Yajur and other Vēdas. There are difficult or archaic simpler styles as well as words or phrases with rare grammatical endings etc., in the other Vēdas as well as in the Rig-Vēda. There can be no simpler language than that employed in the very first mantra of the Rig-Veda

अग्निमीळेपुरोहितं यज्ञस्यदेवंमृत्विजं होतारंरत्नधातमं

(*Agnimile purohitam etc.*) There is the Nirukta which is a *Vedāṅga* and which *is solely* concerned with the interpretation of the Vēdic texts and views. It is even earlier than the grammar of Śakaṭāyana, whose name is reverently mentioned by Patañjali in his Bhāshya on Pāṇini's Sūtras (chapter III. section iii, Aph. 1) Jaimini himself runs in the very beginning of his *Mimāmsa* into the question. To all of them and to the Vedāṅga the proposition as to one being the first Vēda, the other the second Vēda etc., is quite alien and not one of the innumerable authorities, including the Vēdas themselves, can lend their support to this formidable theory. Then how came these orientalists to invent such a theory, without even a legend to support it? It is the desire to interpret all works of humanity from the stand-point of Hebrew chronology and it is this that has been at the root of all michief. The prejudice has lurked in their minds even without their knowing it. If Science, such as Geology and Astronomy, proves that the world has been in existence from millenniums and if the Hindu Śāstras say the same thing over again, why the desire to interpret broad human facts with Biblical six thousand years datum? To Christian Missionaries who claim to have some knowledge of Hinduism, such as the Rev. Mr. Farquhar of Calcutta, Christ's feeding the five thousand with five loaves and two fishes and cursing the fig tree for not having borne fruit out of season are real history but the great war of the Mahābhārata and the personality of Divine Krishṇa are myths, in spite of the fact that all the eighteen purāṇas, the chhāndogya Upanishat, the Śrauta-Śāstras of Aśvalāyana and Bodhāyana, Pāṇini's grammar and Patañjali's Mahā-bhāshya and even some Buddhistic and Jain works make mention of him. The Hindus have no historic insight and acumen—say these wise Orientalists. *Hence they have no necessity to foist stories and forge histories.* We know how councils after councils met till late in the fourth or fifth century A.D., to determine God's inspiration from the number of votes in favour of this or that incident relating to Christ and still there was a minority who questioned the inspired character of the works, the majority accepted it, and the works of the earlier sects such as the Alexandrine, Essenes, the Neo-platonists and the Gnostics who flourished before and

who explained everything as teaching esoteric truths were burnt to ashes, and they themselves were hunted after as heretics. This is historic insight indeed! Alas, we do not know where prejudice will end. Take the very first above-quoted mantra of the Rig-Veda. Mention is made here of the existence of men to whom were alloted different functions in the sacrifice. There is the Hota who belongs to the Rig-Veda and whose business is to give oblation to the fire. There is the Adhvārya, belonging to the Yajur-Veda whose business consists in measuring the sacrificial ground, building the altars, preparing sacrificial vessels, fetching water and fuel, lighting fire and immolating animals; the Hota first speaks and, at his instance, the Adhvārya mutters:

होताप्रथमंशंसतितमध्वर्युः प्रोत्साहयति

and the Udgāta, who belongs to the Sāma-Veda, is to chant aloud the songs and invoke the Gods. The purohit or the Brāhman is required to be an erudite master able to correct them when they err, conversant with the above all, and he is to superintend the works of all. All mystic, Divine and esoteric sciences such as, the knowledge of the soul, God, karma, re-incarnation, are known to him. He is not only to guard himself individually but also to ward off all national calamities. Hence he is chosen as purohit. In the Upanishats we read that Asvalāyana and others belonging to the other Vēdas went to Peppalada of the Atharvaṇa section for a knowledge of the Brahman. Arharva is called the Jyeshṭa-putra of Brahma and Atharva himself is called Brahma. Of the four classes of men, the Hota, the Adhvārya, the Udgata and the Brahma, it is the man of the Atharvaṇa that is called Brahma—The Chhāndogya of the Sāma-Vēda and other works clearly state that all knowledge were derived from Atharvan. As the custodian of the secret and higher branches of religion and philosophy, he imported knowledge only to the tested and the select few. The Vedas Rik, Yajus and Sāma, known commonly as the Trayi, form the esoteric section intended for the common people, but the higher mystic section is the Atharvaṇa's. And they only form the fragments or portions of the Atharvaṇa, so to speak, and works, like the Sūtra Samhitā and Vāyu Samhitā, etc., clearly state that the real tree of the Veda is Atharvaṇa while the Trayi, the Rik, Yajus and Sāma are its branches.

आथर्वणोद्रुमःस्कन्धःत्रयीतस्यशाखाः ।
and शिखाख्यायर्वणोमाध्वो सर्ववेदोत्तमोत्तमा ।
अस्मिन्नर्थसमाख्याता श्रुतयश्चामराअपि ॥

The Vēdas Rik, Yajus and Sāma derived their names not from the person who imparted knowledge. Rik means prayer, Yajus, injunction and Sāma invocation, but Atharvaṇa derives its name from Atharva, the first-born of Brahma and the custodian of secret knowledge. All the secret vidyās of the other Vēdas are found in the Atharvaṇa, but the Atharvaṇa secrets are found only there. Among the Upanishats of Prasna, the Muṇḍaka, the Maṇḍūkya, Atharvaśiras and Atharvaśikha which treat solely about the mystic OM and the Brahma, belong to the Atharvaṇa. As already said, the Atharvaṇa lives not only for himself but for the whole world. His is the duty to seek the welfare of all, kingdoms and even the entire humanity. He had to look after the welfare of both the temporal and spiritual realms. He had at times to practice Abhicharaṇas to ward off national and universal calamities. Therefore the Mahābhārata says (*vide* 73rd Chapter). If he occupies such a lofty status, the penalty for misuse is also great. He becomes there the most contemptible of all creatures and the worst sinner—the murderer and what not. This accounts for the fear exhibited by the common people to approach the Atharvaṇa. Hence also the opprobrium thrown in later days on the Atharvaṇa or Purohita —which only means the one who seeks the welfare of all.

ब्रह्मत्वंसर्वयश्रेषुकुर्वीताभवेजोर्द्विजः राज्ञश्चाथर्ववेदेन सर्वकर्माणिकारयेत

The Atharvaṇa is the fit near to do all Sāntika and Paushṭika—acts which ensure peace, which nourish body and soul, and it is also his duty to ward off all calamities such as the plague etc., (Abhicharaṇa):

राजधर्मप्रवृत्तानोह्हितार्थत्राणिकारयेत् ।
शान्तिकंपौष्टिकंचैव तथाऽभिचरणंहियत् । and it is said
भार्गवाङ्गिरसां वेदेकृतविद्यःषडङ्गवित् ।
यज्ञकर्मविधिज्ञस्तुविधिज्ञःपौष्टिकेषुच ।
अष्टादशविकल्पानां विधिज्ञंशान्तिकर्म्मणाम् ।

Aṅgiras (Brahaspati) is the purohit of the Devas while Bhārgava is the purohit of the Asuras. Aṅgiras always looked to and practiced what was good to all, while Saturn taught the Asuras to inflict pain.

Never did the Vedas alone form religion proper. The Vedas, as at present found, are only disjointed fragments of one compact whole, which the adepts knew. The Rik, Yajus and Sāman and even the collections of Atharvaṇa are only a set of prayers, a set of acts and a certain set of invocations; but the connecting link is not there. Real religion was lived by the people at the bidding of the real illuminate. Religion has

always been something more than mere prayers, acts etc., and the Vedas only represent a few of their views and tenets. There are only allusions, here and there in the Vedas, about several tenets, but clear views about them are not disclosed therein. It must certainly have been in the religion they lived in.

The Vedas were revealed by God to our first parent, Hiranyagarbha and were revealed then to the sages, Agni, Vāyu and Āditya, and the more spiritual and more valuable knowledge was revealed by Brahma to his son Atharvan, says the Satapātha Brāhmana (11-4-2):

अग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः

स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ।

(Mundaka) and Manu says (1-23):

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।

दुदोह यज्ञसिद्ध्यर्थमृग्यजुस्सामलक्षणम् ॥

We have already shown in our notes on chapter VII that the Vedas teach not polytheism, not pantheism, not animism, but pure monotheism and the higher Pantheism which asserts "Immanence of God in all".

यस्मादृचो अपातक्षन् यजुर्यस्मादपाकषन् ।

सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम् ।

स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ (*Atharva kanda 10.*)

What huge Pillar (the support)—what unknown God is He, who has revealed in Rik, Yajus, Sāma and Atharva Vedas? The Veda says:

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ।

न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते ।

नाष्टमो न नवमो दशमो नाप्युच्यते ।

तमिदं निगतं सहः स एष एक एकवृद् ।

एक एव अस्मिन्देवा एकवृतो भवन्ति ॥ (Atharva kanda 13.)

There is neither a second, nor a third, fourth, fifth, sixth, seventh, eighth, nineth or tenth god. The Lord is One and One only. He is one. In Him rests this Universe. In Him (the one) the devas have their being. The Rig Veda says:

ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधि विश्वे निषेदुः ।

यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ।

"The Devas rest in that Supreme Spiritual Ākāša which transcends all matter. Of what use are these Riks to him who knows not this?

Only knowledge of Him vouchsafes eternal beautitude. From all these texts it is plain that the Devas live, and move and have their being only in God as we ourselves are. These Devas are said to be subject to birth and death and to be bound by primeval ignorance—the root of all mischief. यथावैमनुष्या एवं देवा अग्रे आसन्—तै अकामयन्तपाप्मानं मृत्युं अमहत्यैदेवोंखं सदंगच्छेमहति
Here it is plainly asserted that the Devas too were bound by ignorance and they too longed for divine perfection. Says again the Veda:

नतत्रदेवा ऋषभ: पितर: ईशन्ते

In God's presence, the powers of Devas, Rishis and Pitris count for nothing. Then why are they propitiated? "Honour thy father and mother—Honour thy teacher and Honour thy king"—there are reckoned as virtues in every religion. The Pitris as the transmitters of bodies from father to son, the Rishis as the transmitters of knowledge from Guru to Sishya, and the Devas as kings or guardian angels—claim our respect. But they are nothing before God and as such they are treated in the Vedas. The Vedas are addressed to all men without respect of caste, creed or colour, or nationality or rank—Thus say the Vedas:

यथेमांवाचंकल्याणीवदानिजनेभ्य: ।

ब्रह्मराजन्याभ्यशूद्रायचार्य्यायचस्वायचारणाय ॥ (Yajus chap. 26—M 2.)

I have addressed this blessed speech to all men, Brāhmins, Kshatriyas, Sūdras, Vaisyas, servants etc. But inspite of all our preachings the blessed speech, the gospels, all are not seeking God. Only a very few live to know God and to lead Godly life, though, for census purposes, we may swell the ranks of persons to dub them Christians, Mahommedans, Buddhists or Hindus.

(To be continued.)

A. R.

NAMMAḶVĀR'S TIRUVIRUTTAM.

(Continued from page 569 of No. 12, Vol. XI.)

Verse 1 (Poi-n-nin²-rra.)

Heading.—Our Seer, in trance, see'ng God, his pray'r submits.

Text.—Eternals' Lord—who, to save souls
(By (1) healing ills and (2) show'ring boons),
In ev'ry kind of womb wast born!
grade life
Thy footman's earnest—humble—pray'r please, patient,
servant's grown vis'ble,
liege's
hear!—
[Thy giving ear to me, e'en 'thout more, 's Grace enough!
"*Patience* half-*justice* is," e'en worldly lawyers say.
By Sov'reign Grace lit,] may we no more reach the state
Whereof the mark 's (1) mistaking e'er the false* for th' true
[—That is, (*a*) the frame for th' soul, and (*b*) th' frame's adjuncts for th' soul's,
As shown by th' say'ngs—"(*a*) *man* I'm, *god* I'm," "(*b*) this chattel† 's mine"],

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* The frame, from be'ng e'er mutable, is here called "false",
For, it (1) begins to be, (2) remains in be'ng,
Then (3) changes, (4) waxes, (5) wanes, and (6) disappears.
The phrases—"false step", "false and slippery ground",
Use "false" in th' sense of "*unreliable*".
Thus-"false", *not* non-existent, body is.
Compare the follow'ng Vishṇu-Purāṇ text:—
"On th' contrary, *that* is (true) entity,
Which, at no time, gets any other name
Owing to change of form and sim'lar grounds;
What's *that*, O King?" ["The soul" is the reply.] [="Yat tu kālāntareṇāpi", etc.]

† "The *parts* of knowledge, (like the *rays* of light,)
Can be distinguished solely by means of

And (2) conduct wrong, (3) these ills' root and fruit be'ng foul frame
[(*a*) With bent unconscious and (*b*) with conscious relish too,
= "vāsanā" = "ruchi"
Contrasted as these are with (*a*) Angels' and (*b*) Freed Souls'
(1) Omniscience and (2) Obedience Perfect and (3) Pure Frames].

Explanation.—1 The whole hymn's pith is here set forth in brief, by show'ng—
(1) That notions false, unrighteous acts, and foul frames, are
Salvation's bars; (2) that souls—who come to know themselves,
Must rid themselves of these; (3) that, God—incarnate grown
For being easy of access to seekers all—
Is, as the Universal Friend, th' Sole Means hereof; (*Vide* Gītā, 4. 9, and 18. 66, and M. Barth's *Indian Religions.*
(4) That Freed Soul's goal 's Heav'n's Lord Supreme—
Amidst Eternal Angels throned;
(5) That, though this praying Seer 's but one,
His prayer's ben'fit 's meant for all—
Howe'er remotely linked with him. [*Vide* the texts: "Paritrāṇāya sādhūnām", etc.—Gītā, 4. 8; (2) "Pasur, manushyaḥ, pakshī vā", etc.]
(6) That th' op'ning and the closing words—
This "prayer......hear," "this......pray'r" "is strung,"—
(See *verse* 1 and 100 of this Hymn.)
Imply, that all that intervenes
Is meant to be this pray'r's detail.

2. (1) Of God—the Lord, (2) of th' soul—His liege, (3) of Grace—the Mean, (4) of love—the end, and (5) of the lusts that stand between

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The *objects* wherewith they in contact are;
For, otherwise, cognitions have no marks".
= Arthenaiva visesho hi, nir-ākāra-tayā-dhiyām?"—One of the thousand maxims of the Pūrva-Mīmāṃsā or Science of Vedic Exegesis, Part I.

As Pitfalls or P's Three—where many a soul doth rust,
To wit, (*a*) Pow'r-lust, (*b*) Pelf-lust, and (*c*) Prog'ny (or Sex-) lust,
Doth ev'ry Vêda treat. This Drāvid Ved likewise,
E'en in its op'ning verse, sets forth These Five Themes All. (—Vādi-Kesarin = V. K.)

3. [" Whereof the mark is,,' etc.] As, erst, Blest Daṇḍak-Forest Seers showed Rāma their Clothing—stained with the blood of wounds by demons caused, (Rāmāyaṇa, III. = " Ehi " &c.)
Our seer (Says Ammāḷ,)* shows the Lord his spiritual wounds. (V. K.)
As those Seers, cann'bal-eaten bodies showed the Lord,
Our Seer (says Yāmun,) shows his matter-eaten soul. (*Id.*)

4. The op'ning pray'r is—" may we no more reach th' (bound) state ! " ;
" All souls who grasp and meditate its deep-set sense,
Will save themselves from drowning in birth-made grief-spring, "
Are th' closing words—showing the fruit of this pray'r's use;
The main theme 's, hence, the riddance from salvation's bars.—Śri-mat Kṛishṇa-samāhva. (= K. S.)

5. The Vishṇu-Purāṅ's Closing Benediction is :—
(1) The Grantor of all boons and Healer of all ills,
(2) The Seat of all blest attributes, unmixt, with flaw,
(3) Th' Eternal Be'ng, whose man'fold body's (as, 'bove shown)
All nature—made of bodies and their ruling souls,
And who, nevertheless, is ever immutable,
The bliss of freedom from birth and th' like, give all souls !

6. (1) The unity of God affirmed,
This verse distinguishes (2) this world's
Gross matter from heav'n's matter pure ;
(3) The body from the soul ; (4) souls from
One another, classed as these are

* This sage's full name is Ammaṅgi Ammāḷ.

As (*a*) Angels, (*b*) Freed Souls and (*c*) Bound Souls ;
(5) The souls of ev'ry class from God ;
(6) The knower from his knowledge, and
(7) Saving knowledge from knowledge vain ;
(8) Right conduct from conduct that 's wrong ;
(9) Salvation's Means Existent Ever,
That is—God, from souls' *present* pray'r ;
(10) And th' highest goal from lower ends.—Vedāntāchārya

7. The following is a specimen translation of *v.* 1, of this Hymn, into a Saṃ-skṛit Šārdula-vikriḍita stanza by Vidvān Tirumalai Ānandāṇ-Piḷḷai Kunnapākkam Srīnivāsāchārya-svāmi, the greatest of contemporary logicians and Vedāntist, who lives surrounded by numerous pupils in Coñjeeveram :—

" (Mithyā-jñana) - (vigīta-kṛitya) - (mala-sam-pūrṇāṅgam) īdṛig-vidham Mā svābhāvyam a-gāma Nir-nimisha-dṛig-Lokešvarātah param !
Rakshārtham jagat-ām, sthiteshubahu-dhā yonishv a-gās Tvām-janim ;
Sthitvā, satyam idam sṛiṇu sva-kṛipayā, dāsasya vijñāpanam ! "

Verse 2 (Šezhu-nīr.)

Heading.—Our Seer beginning t' have marks of a Bride of God.
Who, having secretly embraced her, hides Himself,
A Female Friend paints this Bride's overwhelming love.

1, " Th' All-present Lord *alone* 's Male Proper said to be ;
{ From Brahma downwards, all else in th' world, female is."
{ th' First of Creatures downwards, female is all else." (= " Sa eva Vāsu-Devo'sau " &c.)

2. " Lord, Soul, User, Male, and the like to be 's God's mark;
Liege, body, used thing, female, thence His Dev'tee's made." (= " Svāmitvātmatva - Šeshitva - Pum - stvādyās Svāmin-o-Guṇāḥ,
Svebhyo dāsatva-dehatva-šeshatva-strītva-dāyin-aḥ."

3. " See'ng Draupadi bathe, women by her form, were charmed

And longed for manliness," the Bhārat Great doth say;
(="Pañchālyāḥ padma-patrākshyāḥ" &c.)
Rāmāyaṇā saith—"Rāma drew men's eyes and hearts,
By beauteous form, gen'rosity and sim'lar charms." (="Rūpaudārya- guṇaiḥ pumsām" &c.)
Our Seer too, loves and serves God, as wife doth her Lord.
"Blest be the Lord Incarnate, whom (1) my Guide
And *all* Guides who before him went, e'er served!" (="Sriyaḥ-Kāntāya," &c., and Maṅgaḷāšāsana-paraiḥ," &c).

Text.—Blest be this Bride of flowing hair,
Whose head-wreath 's undivided love
For th' Feet's Pair of Heav'n's and Earth's Lord of Rain-cloud hue,
Which Heav'n's Eternal—All-wise—Angels ever adore!
[Apostrophe addressed to the Lord.]
Behold!—her red-streaked eye, like frisking—plump—fish, whirls,
Shedding grief-tears—by Thy unbear'ble absence caused!

Explanation.—(1) The Lord of Heav'nly Angels having shown Himself
On earth in Vis'ble Forms, our Seer, to see them pants.
(2) His tear-filled eyes—resembling water-dwelling fish,
Proclaim his *wisdom's* be'ng *congenial* to him.
(3) His eyes' red-streaks show his ken 's ripened into love.
(4) Eyes' whirling shows his love's intensity profound.
(5) The Lord's be'ng said to be of *rain*-cloud here,
Hints—He (*a*) is full of Attributes Benign,
(*b*) Melts, for His loved-one's absence, e'en more than herself,
"I, 'thout black-eyed beauty can't live e'en a trice," (Rāmāyaṇa, 5. 66. 10.="Najīveyaṅ kshaṇam api," &c.)
"When souls are sad, He, sirelike, sadder is than they," *Id.*
Being th' expressions which describe His height of love;
(*c*) Is vis'ble by, and soothing to, our Seer's eye,
(*d*) And occupies a station of commanding height.
(6) Heav'n's and Earth's Lord be'ng "Kṛishṇa" called, (*Vide* the text: "Kṛishir bhū-vāchakas šabdo, ṇas' cha nir-vṛiti-vāchakaḥ," &c.)

Shows—th' Loved-One grew accessible.
Shows its uniquely great attraction for our Seer.
(7) His Feet's Pair's being such as "Angels e'er adore,"
(8) Our Seer's head-wreath's be'ng love for th' Lord of *Cloud*-like hue,
Shows—Sov'reign Grace descended on him *un*striven for.
(9) That love for th' Lord's Feet as our Seer's head-wreath shined,
Shows that souls' love 's the jewel best for the Lord's Feet
Which, touched by loving souls' heads, glows as if, 'twere wreathed. (Ch. Varada-Guru's Prapanna-Pārijāta.)
(10) The Lord's Feet's be'ng in touch with our Seer's head-wreath,
Shows that these ever constitute souls' jewels best.
Thus Rāma's loving younger brother—Bharata—
Bore Rāma's sandals on his head and then enthroned. (Rāmāyaṇa.)
(11) The words "Blest be" show—loving benediction 's fit,
Not only for the Lord, but for His dear-ones too.
(12) When, in his state of perfect trance, our Seer *sees* God, (Ch. the Upanishad-text: "Drashṭavyaḥ" &c.)
He doth as Lord-enjoing Bride exult; in all
(*a*) Preceding and (*b*) succeeding states, for parting grieves. (*Vide* the saying:—"Yogāt prāg-uttar-āvasthitir iha virahaḥ" &c.—Vedāntāchārya's Dramiḍopanishat-Tātparya-Ratnāvaḷi, *v.* 3.)

Verse 3 (Kuzharṟ-kō-valar.)

Heading.—The Bride, answering her Friend, doubts if her heart
Which is gone after th' Lord, will e'er return.

Text.—I know not if my lovely heart;
Which went after the Bird of fiery wrath
(—Winged with Ved-Doctrine and Ved-Discipline,)—
Ridd'n by the Lord whose insignia,

(1) The cool and beauteous Tulasi*
(—The type of Fragrant Chastity),
(2) The Discus or the Wheel of Time
Which is e'er dire as fire to foes,
And th' like Angels are known to be ;
And, seeing whom, Angels fall down
In rev'rent worship of His Feet ;
Will, on seeing the shadelike Brides
Known as (1) the Piping Cowherds' Womanly Gem,
Girl-shaped
And (2 and 3) the Goddesses,—Earth and Bliss, *Vide* the
Vedic Expression: "Hrīs cha, Te, Lakshmīs cha Patnyau"
—Purusha-Sūkta, Anuvāka 2.)
Stay there or will return to me!

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* I. See the *Madras Mail* of Friday Evening, 19-4-1901, p. 4, col. 3, art. headed—

"The Tulasi Plant. By a Brāhmaṇ." It is as follows:—The material wants of the Oriental, unlike those of his brethren of the West, being very few and easily supplied, he is naturally given to thinking, more about the supernatural than the natural aspect of everything which is useful to him. To him, especially to the Hindu, the present life is nothing but a stage in his long journey to reach his Creator and find his eternal rest in Him. The more the Hindu feels his independent existence is unreal and thinks the various things which help him in this journey are but the manifestations of his Creator's love to him, the nearer he thinks he has travelled towards his gaol. The Hindus have thus more than any other nation venerated and worshipped the most useful elements, animals and plants for thousands of years. One of the plants so worshipped even to this day in every orthodox Hindu household—especially by the ladies of the Brāhman families—throughout India is Tulasi. Tulasi is a shrubby plant with a soft stem which is about two to three feet high, at its full growth, and which invariably dies to the root in about a year. The plant is usually buried and allowed to grow in a pot; or more commonly in a quadrangular masonry structure called *Bṛindāvavam,* about two feet square and three feet high, in a conspicuous place in the courtyard of the house. The housewife every morning, with great veneration, waters the plant and goes a few times round the *Bṛindāvan*, and makes her obeisance to it before she commences her usual routine of household work. Again, at the close of the day, she lights a small lamp of the best oil or ghee in front of the *Bṛindāvanam* and repeats her respects before she prepares

Expln.—1. Our Seer—whose be'ng o'erpow'red by holy love,
Astonished even his familiar Friends,
Shows how him Revelation led to God—
The object of the love which him possessed.
= mastered him.

2. (1) Ved-Doctrine and (2) Ved-Discipline being the wings
Of the Bird—after which our Seer's heart did go,
'Tis plain that Revelation is his Guide to God.

3. The phrase—"*the* Bird," shows—this Rev'lation is well known.

4. The Bird's being "of fiery wrath" doth make plain that
This Revelation can all errors overthrow,—
(1) Whether such errors be of souls who it deny,
(2) Or else of souls who it admit, yet *mis*-construe.
(= The "bāhyaḥ" and the "Kū-dṛishṭayaḥ", whose books are condemned in Manu.)

5. The Lord's *riding* this Bird, hints—He Rev'lation grants,
By His own mercy moved, by way of Guide to souls. (Ch. the expression—"Karuniko dadati," in Bhaṭṭarya's Hymn to the Lord as manifest in Śrī-rangam, Centum 2, *v.* 1.)

6. That, "see'ng" this Bird, "Angels" fall down and "worship" God,

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to serve the supper to her lord and children. The Tulasi *Bṛindāvanam*, though worshipped by the males as well, is particularly considered the household deity of every dutiful Hindu lady, who venerates it as of her own sex and as the ideal of the woman's virtue and chastity which she should every day remember and strictly follow".

II. Compare the following most admired verse of the most admired Art of the most admired drama of our most admired dramatist and poet—Kāli-dāsa, setting forth the intensity of love borne by Seer Kaṇva and his daughter Sakuntalā, for their sacred plants as being Temples of the Deity:

"(1) Who drinks no water ere you drink;
(2) Who, though fond of decking herself,
From love of you plucks not your leaf;
(3) Whose feast 's in your time of first-flow'r;
That same Sakuntalā, you see,
Proceeds now to her husband's house.
Give her leave, O plants, all of you!" (—Seer Kaṇva's speech.)

III. Also consult introductions to the *Lives of Saints* by A. Govindāchārya, for esoteric explanations.

Shows that gods be'ng *souls* who, to God, devotion bear,
And aren't like demons whose mark 's be'ng devotionless,
Are, by Rev'lation, in the Path of Duty fixed.

7. The Lord's having for "insignia,
(1) The cool and beauteous Tulasi,
(2) The Discus or the Wheel of Time
Which is e'er dire as fire to foes,
And th' like Angels," shows that He's marked
By Charact'risties Three, to wit,—
His (1) Loveliness, (2) Healing souls' ills,
And (3) Universal Sov'reignty,
And that the Veds make known these Traits.
proclaim

8. Th' Lord's Brides are said to be "*shade*-like," because *Liegeship* is *natural* to *all* of them.

9. "The Piping Cowherds' Womanly Gem".
Is mentioned *first* among the Brides,
As (1) *stooping* 's grasped ere (2) *majesty*.

10. Our Seer's doubt whether his "heart"
"Will, on seeing the *shade*like Brides......
Stay" like them or "return" sets forth
Our Seer's Arjun-like distrust Of its adherence firm to th' Lord } Vide the Gītā-text (6. 34) "Chañchalam hi manaḥ Kṛishṇa."

11. Our Seer, speaking as a Bride,
"Laments the parting of the Lord
By th' phrase—"the Bird of fiery wrath;"—
The Bride hints that, wroth that she had
Detained the Lord here by her charms,
The Angel of the Lord, just as
Old min'sters, when young princes are
On pleasure bent, them from it tear,
snatch,
Did carry off the Lord from her.

12. Though her heart went after the Bird,
The Bride, fearing his wrath, misgives.

(To be continued.)

A. G.

THE SUDRA AND THE SASTRA.

'Service forms the Tapas of a Sūdra.' Manu Chap. XI. v. 236.

Lord Morley said, on a very important occasion, "I do not in the least want to know what happened in the past except as it enables me to see my way more clearly through what is happening to-day." So, as he laid down, the only purpose of history is to enable its student to understand what is going on at present. This explanation of the study of past events will be appreciated by those who try to account for the extraordinarily complex nature of the Hindu Society as it exists to-day. There are twenty Samhitas extant which are the religious codes framed by the ancient law-givers. In spite of the fact that the extant codes are only portions of the original ones, they furnish us with information which is sufficient to give us an insight into the nature of the Society, of the times, for the guidance of which they were specially written. Some of these codes such as, the Manu Samhitā, the Yājña Valkya Samhitā and the Vishṇu Samhitā, are more comprehensive than others and deal with all manner of subjects bearing immediately on the progress of society, as the term progress was understood by them. But the codes are mainly religious in their scope and every one of them has got something to say, on the several rites which every orthodox Hindu ought to undergo and almost all of which survive, even to the present day, though in outward form, from the hour of his very conception till that of his death and on the penances enjoined on him for the purification of his sins. A study of these codes is essential, if one wishes to know the various stages in the gradual growth of the Hindu Society and 'to see his way more clearly through' the complexity of customs and isolating tendencies which form its present weakness, which mainly contribute to its gradual decay and will ultimately pull it to pieces if remedies should not opportunely be

applied to resusatute it to fresh vigour and the reformation may be introduced on the laws of growth which influence the other communities of the world, without in any way deviating from the noble ideals preached by the ancient sages of India, some of which admit of such a wide application as will entitle them to stand for ever.

ORIGIN.

In the caste system as conceived by the Rishis, the Sūdra, says Mr. M. N. Dutt, was originally, an evangelist of service—a tittle which the greatest philanthropic worker now-a-days will be proud to have—and he regards Sūdratvam as identical with Karmatvam (work, action or service). The Sūdras, though belonging to one of the four principal orders, have received very scant attention at the hands of the law-givers and it is a weary and laborious search in the several volumes of the Samhitas, to find one couplet here and another couplet there, which bear directly upon him. Meagre as is the information, however, what is furnished on this subject is, one would think, adequate to form a correct idea of the position he held in those days. It is not that of an 'evangelist of service'. Nowhere, do we read in the Smritis that a Sūdra was being treated with that reverence which ought to be shown to 'an evangelist of service'. That is, undoubtedly, the ideal which the Rishis pointed out for the guidance of the superior orders, but prejudice, accumulating for ages, stood in the way of its being realised, frustrated the good intentions of the legislators. But the Sūdras were mere servants, they occupied a low status in the Society, they had a few privileges granted to them with great difficulty, these few privileges were gradually contracted, till all social relationship was fully cut off. They had few facilities or none for study, they were prohibited by law from occupying any official position in the state, the king appointing Sūdras to offices in the state being cursed with the visitation of plague, famine, they sometimes were artisans. Sūdratvam, as stated by Mr. M. N. Dutt, has now become 'synonimous with something low or vile.'

The caste system has engaged the attention of several eminent men both Indian and European and it is agreed, on all hands that it originated out of the necessity for a division of labour, in order to ensure the healthy growth of the individual and all-round progress of the Society as a whole. The smritis have got their own version of the origin to give and as it is usually the case with our ancient books, a religious turn has been given to it. For the good of the world, four-fold division of functions has been considered to be necessary. Thinking, affording protection against enemies, supplying sustenance for the continuance of life, and serving, are the four broad divisions of the Divine energy, which is embodied in the Brahman on the eve of the creation. So, it is said, the mouth of the Brahman as embodying the function of thinking, has given forth the first order who is to do the thinking portion of the work for the humanity and to be known as the Brāhmaṇas. Out of his hands, as embodying the second function, has proceeded the second order whose business is to be the protectors of humanity. Out of his thighs, as emboding the third function, has evolved the third order who is to be the suppliers of life—energy to the whole world. And out of His legs, as embodying the fourth function, have come forth Sūdras who are to be the servers of the universe. This sublime conception of the origin of the four orders which is so difficult for us to grasp and much more difficult for us to realise in our daily practice, gives the Sūdra a dignified position in the economy of the universe as a true 'evangelist of service' although, in practice, as in the case of every human institution, the original is lost in out-growths and evils. As the sages have explained, the caste system stands unique among the social systems of the world, its underlying principle remains true for all times.

Some of the Law-givers of ancient India have dealt with the origin of the system in their account of the creation of the universe. Manu, the first and the most important of them whose smriti has been regarded by the subsequent law-givers as an infallible authority, says, "for the furtherance of the

(good of the) world He (the Lord Brahma) created Brāhmaṇa, Kshatriya, Vaisya and Sūdra form his mouth, arms, thighs and legs (M. ch. 1-9)." Manu believed that some organised system was necessary for 'the furtherance of the world' and laid down the caste system towards securing it as the best he could think of. Kalluka Bhatta who wrote a celebrated commentary on the Manu Smriti regarded the face, arms, thighs and feet of the Brahma as representing the fourfold divisions of the Divine Energy and says that the four orders arose out of these divisions.

In the Gita explaining the origin of the four orders in ch. iv. 13. Śri Krishna says, "I have created the four orders, according to the division of qualities (guṇas) and actions." He further explains the system by adding the following sound principles which form decidedly the basis of the caste-system. 'Man reached perfection by each having intent on his own Karma (duty)'.........'He who does his karma (action or duty) prescribed by his own nature does not incur sin.'......'One should not renounce his Karma born of his nature, though defective'. Thus, according to the Gītā, it is the nature in man and his inborn qualities that distinguish man from man and the caste-system is intended to help their growth.

Śaṅkarāchārya commenting upon ch. IV—13 of the Gītā remarks: "The institution of the Varṇas which authorises men to action is for the world of men. It is so prescribed. Men who act according to the division of the castes, follow the path laid down by me (Krishṇa). There are four castes, by the division of qualities and by the division of action. The qualities are Satva (harmony or Rhythm), Rajas (motion or passion), Tamas (Inertia or darkness). To the Brāhmaṇa in whom Sattva predominates, Serenity, self-control, austerity and such actions are laid down. To the Kshatriya who is void of Satva and in whom Rajas predominates, prowess, spendour, and such other actions, are laid down. To the Vaiśya who is devoid of Tamas and in whom Rajas pre-

dominates, agriculture and other actions are laid down. To the Sūdra who is devoid of Rajas and in whom Tamas predominates, service as the only action is laid down? Śankara comments upon ch. XVIII—16 of the Gītā thus: "(There are) the Brāhmaṇas, Kshatriyas, Vaisyas, and also the Sūdras whose action (karma) is different and who are of one caste, owing to their want of authority to Vedic study. The actions (of the four Varṇas) as distinguished from each other, are prescribed by qualities (Guṇas) whose origin is the Prakṛiti of Īśvara which is the embodiment of the three gunas. To Brāhmaṇas, are distributed serenity and other actions. Or of the Brāhmaṇa nature, satva guṇa is the cause for origin. Of the Kshatriya nature, Rajasguṇa divested of satva is the origin. Of the Vaisya nature, Rajasguna, divested of Tamas, is the origin. Of the Sūdra nature, Tamas divested of Rajas is the origin......... Thus by the qualities Satva, Rajas, Tamas—born of nature—serenity and other actions, in obedience to their origin, are distributed. If it should be asked that, how it was that serenity and other actions of Brāhmaṇa and other varṇas which were prescribed by the Sāstras, should be considered as arising out of the divisions of the Guṇas, that is no objection. By the Śāstra itself, serenity and other actions of Brāhmaṇas and other varṇas are distributed with the express object in the importance of the qualities. Even though the division is by the Śāstra, yet it is said that the actions are distributed in accordance with the Guṇas." So, according to Śankara, Śāstra interprets the workings of nature in the production of the castes, according to the qualities possessed by each. That is, it is the quality which marks out man from man and not birth. The function of the Śāstra is to see that the division takes place in obedience to this universal law. Śankara clearly explains the fundamental principle on which the institution is based and in the light of his commentary, one need not hesitate to say that the caste-system as it exists to-day, has come to be something quite different from the one which the sages in ancient days contemplated.

In our own day, several eminent Indians have given their thought to the consideration of the system. Svāmi Vivekananda who, besides being a great student of Sanskrit, had travelled much and been a keen observer of the workings of the several institutions that influence the nations of the world, said, in a speech delivered at Madras, that according to Mahābhārata there was only one caste in the beginning and the subsequent division arose, out of the necessity for the distribution of labour; he predicted that the innumerable divisions that we see the Hindu community split into, are tending, as the ages advance, to go back to the original condition. "The only explanation is to be found in the Mahābhārata which says that, in the beginning of the Satyayuga, there was one caste the Brahmans and then by difference of occupation, they went on dividing themselves into all these differences of caste; that is the only true and rational explanation that has been given. In the coming Satyayuga all the other castes will have to go back to the same condition."

Some of them have been struck with the manifold evils of the system and in consideration of their irremediable nature have advocated a thorough modification—if not its total abolition.

The Hon. Mr. G. K. Gokhale, while speaking on the occasion of his moving the resolution on the elevation of the depressed classes at the Dharwar Social Conference held on 27th April 1903, has contrasted the castes of the East with the classes of the west and pointed out with clearness the besetting weakness of the caste-system and emphatically declared that the system, as we see at present in force, is not conducive to the progress of the Society. "The classes of the west are a perfectly elastic institution and not rigid or cast-iron like our castes. Mr. Chamberlain, who is the most masterful personage in the British empire to-day, was at one time a shoemaker and then a screw-maker......Mr. Chamberlain to-day dines with Royalty and mixes with the highest in the land on terms of

absolute equality. Will a shoe-maker ever be able to rise in India in the social scale in a similar fashion, no matter how gifted by nature he might be? A great writer has said that castes are eminently useful for the preservation of society but that they are utterly unsuited for purposes of progress."

So the question is, will the caste-system become plastic and enable a member of the very lowest scale to rise to the highest by reason of his merit alone or will it allow itself by persevering in its rigidity to be broken and supplanted, by the forces of progress which are influencing the society at present? Who knows if it will not yield—for it once supplanted Buddhism by assimilating some of its practices which caught the imagination of the people—and become penetrated with that plastic nature which is its crying want?

(To be continued.)

C. A. N.

ON EDUCATION OF CHILDREN.*

At the risk of repeating ourselves, we must recur to our plea for certain immunities of childhood, in the interests of culture.

The mistake almost always made in the appeal to the child is in holding out to him the wrong end of everything, in pressing upon him our ultimate attainment. If it were possible for us to succeed in the unnatural procedure, we should dostroy all the values of childhood, for itself and for humanity. It is only in our power to torment, bewilder, or oppress,

The child is from the beginning surrounded by all our magnificent attainments, but fortunately they mean nothing to him for a little period of his existence. Nature, his wise and efficient nurse, witholds him from knowledge or part in the world about him save in the close intimacies which enfold all unfledged nestlings ; and the immunity she thus secures for him we cannot break down if we would. Yet she does not make it an absolute immunity from the world's stimulation that, in gentle measure, she courts for him, and indulges his quick responsiveness, building a new annex to his brain after birth, which shall serve as a bridge over the moat of infancy for his intelligent communication with our articulate, rational, and progressive humanity. She is not jealous of the world, but careful and patient, waiting upon childhood and claiming for it all its natural belongings.

We are wise if we learn a lesson from Nature in our treatment of young children. Her undisputed reign is very brief, and it is soon in our power to spoil her work, with abrupt and heavy handling. We need rather to provide more immunities,

* Extract from "*Harper's Monthly Magazine*", No. 733, June 1911.

instead of violating those established and intimated by Nature. In the natural tuition, there is a free and open field for the senses and for irrational play, while perception and reason are held in reserve. The child at first, to use the pregnant phrase of Sir Michael Burke, in William Samuel Johnson's recent and very impressive novel, Glamourie, only "thinks things" and he knows no difference between "thing" and "think." He does not ask "why?" or "how?" but "what?" Quality is everything to him-color, taste, temparature, undetachable from the things themselves. Motion is for him only another quality, and his verbs are undistinguishable from his nouns. He does not measure, differentiate, or compare. In a word, judgment is denied him.

It is often said that the child is averse from concentration. Yet he has sometimes the long gaze. It is not attention that tires him, but the attempt to divide it, to define its separate moments, as when you ask him to count. and soon find his limit. You are imposing terms of the mind upon him, arresting continuity, breaking up his concentration.

Slowly but inevitably he develops a notional consciousness, becoming capable of inference, discrimination, judgment. He has a along way to go, before he passes from observation to reflection and introspection.

It is just here, where he enters upon this difficult course and is on the way to become practically wise through rational consideration and self-control—on the way possibly to eminent achievement in great affairs, in science, in psychology, in literature, or in art—that his elders who are responsible for his tutelage must respect the difficulty, and wait upon him with at least as much patience as they would upon a tender plant, supplying the conditions of growth, without forcing it. As they would shade the plant from the too ardent rays of the sun, so they should shield the plastic child against a social environment which becomes with every successive generation more aggressively stimulant.

Some of those who have succeeded to Nature's tutelage, themselves being near to Nature, especially mothers, are cautious, if not jealous, of the world's growing pressure, and their children have the happiness to grow into their fondness for the living things of the garden, the wild field, or the pasture before mingling even with schoolmates. Nothing is more conservative of sanity than this genial fellowship with beast and bird and flower and tree; and one of the happy privileges of birth, as a condition of human existence, is that for a little time brings the child near to the animate creation, upon almost a level therewith.

Stories for children, following old fables and folk-lore, abound in animal personations. Rudyard Kipling and Joel Chandler Harris, in such tales, adopt a fashion as old as totemism.

It is good for the child that he should "think things" and dwell in a world of qualities—for which he has so fresh a sense—as long as the urgent stimulation of his environment will with our help permit. Our catechistic plan of education, secular or religious, is not a wise one to begin with. Let him be rooted in his earthly dwelling-place before he undertakes notional aviation. The rustic child, in a comparatively provincial neighbourhood, may have too little mental stimulation, as the urban child is likely to have too much, but he has compensating advantages in his early years for a lack which, in American families generally, is hardly noticeable, even in strictly agricultural communities. He has a free and natural development, robust enough to forestall precocity without lapsing into stupidity. If he has creative genius the limitations of his childhood, if not unduly prolonged, may prove to be fortunate for its security and integrity. Milton was born and reared in the city; but usually, since Shakespeare's time, the beginnings of genius have been indicated by the Birth Registries of country parishes.

The old-fashioned schooling did not begin too soon with the child, and was not complex enough to be confusing or an

instrument of torture. It may have been too rigid in its discipline and too lax in its mental exactions; but the efficiency of its service was illustrated by creditable results in character and intellectual attainments, which, if not directly produced by the system, were at least permitted by it, in school, as everywhere else, there is the individual determination of achievement; only there are some educational methods, which are more calculated than others to repress, if not to destroy, individuality.

The evils of child labor are obviously pathetic, but the injury inflicted upon the child, in the primary and afterwards in the high School—by oppressive study, by undue urgency, by unreasonable exactions, by the overcrowding of the course, and by the imposition of unusual difficulties—are farther-reaching in their effects upon humanity. They counteract Nature and so countermand genius.

Our advanced ideas of education, as expressed by wise and experienced teachers, are excellent in their application to the higher courses of study. There we need a more creative and inspirational leading of the student and the encouragement of deep rational inquiry. As soon as the adolescent period begins, the student turns his face to the future, as something immediate to himself and to his generation. The past is for the most part remote and detached from his regard, cherished only for what in it is impulse and inspiration to his dream of things to come. To him information is secondary and incidental to creation. He repudiates static tradition; for him tradition must have a pulse, must be dynamic, front-facing. In the fervor of his mood, conventionalism is relaxed, if not dissolved. Modernism—in the extreme case, ultra-modernism—has set in; if there should have been any earlier sign of it, it was unreasonable and unbecoming. It is for youth at this stage of its unfolding, that the advanced and reformed curriculum is fit and necessary.

Childhood is the very opposite of all this, in itself and in its requirements. It has not a single aspect of youth—is indeed

separate from youth by a more impenetrable wall than age is; for age has memories. The infant can never again be, as really old as it is, when it is first-born, never so radically ancestral, with affinities so wholly of the past. Hope is dormant in the child, and his desires are to his elders. He unquestioningly accepts tradition, and delights in forms and rites, seeking no reason for or in anything and pleased by vain repetitions, asking for the same story over and over again and stickling for the exactness of the iteration. Therefore he likes rhyme and metre, finding in these help to a familiar groove. In all this he is like the primitive folk—only with the modern child it is a short-lived fashion.

But it is a wise fashion in the first steps of his education. If, at this early stage, we attempt to awaken his reasoning faculty, it is simply a waste of time and effort. The easier course is the natural one, for such learning as is possible to him. If we let him learn by rote, not only will he learn much that is necessary, but this very method—as in the case of arithmetical tables and grammatical paradigms—will be an economy of time all his life, for what he learns thus, he is least likely to forget. The metrical catalogue of the crowned heads of England imparts no knowledge of any consequence to one seeking a rational view of English history, but it will abide in the memory, when many of the circumstances pertinent to such a view are forgotten, and it will be useful at need. How many references to the dictionary have been saved by the old-fashioned drill in spelling; how many exercises of the fingers, by early and complete familiarity with the multiplication-table! Sixty years ago, the interior walls of a district school-house would be lined with Pelton's outline maps, and every day a half-hour would be occupied, one pupil with a long pointer going the round of them, while the whole school in concert would recite the names of the localities pointed out. One day, it would be a catalogue of the great capitals of the world; another, of the principal rivers, and so on. The very singsong of the recital,

as in the case of the spelling class, helped to fix indelibly in the mind this extensive geographical information.

It was only superficial knowledge, but indispensable and exceedingly helpful. In the case of geography, the text-book supplemented the maps, giving something more than names—some glimpses of the humanity populating all these outlined-areas of the earth. That also was superficial, but, in very simple terms, informing; and to the exceptional child it was alluringly suggestive. There was nothing in this school-routine to tax the mind, except in the case of those puzzling "sums" in arithmetic, apparently contrived for the pupil's torment.

In the early school years, a valuable immunity is secured for the child by this routine, this "learning by rote." It is not a course of study; it seems more like play. The learning is not all by rote. Incidentally, much information suited to a child's unstrained capacity, is imparted. In reading-lessons, there is something to be read and here story and fable have their chance with him. The appeal is not to his reason through argument, explication, theory, or anything prompting critical inquiry, but to his imagination, through pictures and impressions. The lack of pressure in school leaves him free for much reading of imaginative literature, and in this his natural leaning toward past rather than present exemplars should be encouraged. The Bible has more for him than any other or all other books. The recent experiment of making the reading of stories to children an adjunct to both the school and library—if the right stories are selected, and they appear to be—is to be commended. The teaching of young children need not be inspirational; its aim should be, not to urge on the child, but to wait upon him, gently guiding his steps in the ways proper to childhood, and these are all away from what we call modernism.

It is good for the child that he is imitative, and accepts without question, old customs, traditions, conventions, and all sorts of rituals; and that he dwells long enough in the past, to

feel its pulse as one with its own. It is a past that we elders have more or less broken with. We have another and better ideal of heroism than the world has had hitherto. But we do our boys no good, and only pain and bewilder them, by telling that Alexander and Napoleon were not really heroes. They too will have their revolt when they arrive at maturity and modernism. But it will better their modernism that they have cherished more backward ideals; and the future of our culture and of our literature will be brighter and stronger because they have once, for a considerable season, sincerely deferred to past masters who established the canons of an older art.

THE "ĀGAMIC BUREAU" NOTES.

"Man's Greatest Discovery".

The Authors' and Publishers' Agency of Madras has been kind enough to send us a copy of "*Man's Greatest Discovery*". This is a booklet, consisting of two separate articles contributed by the Svāmi Vaḷḷināyakam at different times and published in two of the Journals of Madras. The first of the two is: "Heavenly Distribution Even: Even on Earth" and in it the Svāmi has endeavoured to show that, in spite of the apparent unevenness that one sees everywhere, there is the real evenness pervading the whole universe. The arguments the writer has advanced in proof of his contention, may be summarised as follows: In man the power of reasoning is the same, but its exercise differs, as the amount of knowledge each man possesses varies. Man becomes unhappy because he does not rightly understand the real state of things and because he sometimes misunderstands the same. In his search after happiness, man comes into conflict with the workings of the laws of Nature. These are the preliminaries which the author lays down before proceeding to the main point. God, he says, in His infinite wisdom holds the balance of justice in the workings of the laws

of the universe, has established the principle of equality as guiding the relations among the beings in general. In his opinion, the essence of life is pain and pleasure and inequality that we see everywhere does not matter at all, if the amount of pain and pleasure that one experiences in his life under any condition, is the same. Since this has been conceeded to us by the All-just, there is no ground for complaint. To further show that equality and justice operate in strict rigidity in the universe and that God is ever impartial, he instanced the way in which the human body works, the way in which the earth and the solar system move in the divine economy and particularly pointed to the case of Nayadis in Malabar who feel completely happy under conditions which others call miserable.

In the second article entitled, "whatever is, is right" the Svāmi has made an attempt to show that all beings in this universe, obey, in their actions, the injunctions of God and whatever they do, whether good or bad, is right. As in the former article, he has adopted a line of argument which may be briefly put thus: It is necessary for every man to know what is right and what is wrong. Right and wrong are relative terms and mean differently according to time, place and community. The faculty of reasoning improves, as it is exercised in every instance. God is the underlying reality and to know Him and to understand the workings of His laws, is to know what is right and what is wrong. It is impossible for man to violate his own desire and the desire, he contends, is the spring of all actions and is the commandment of God. Man has no control over his passions, he does not know their origin. Subjected to them, he gets experiences and the result of all his experiences is knowledge, progress, advancement. Passions come from Beyond, from God, they work for the benefit of humanity and are under His direct control. Reason cannot control them and reason is often swayed by natural inclinations which point to the direction in which the hand of the Unseen is moulding the progress of man. Suffering is necessary for man's advancement and is the result of his committing mistakes, sins. It is

a blessing sent by God to correct beings in their failures. With such-like arguments the writer concludes (P. 38), "In this manner wrong, sin and the like are not only useful but also absolutely necessary for the advancement of the doer." After arguing that suffering only compensates a man by the knowledge it is the means of securing for him, he says (P. 39) "such actions as are called wrong or sin do not, therefore, cause any injury to society also. Thay are, on the contrary, instrumental for the development of society as a whole as well, as in parts." And the author finally lays down the astounding proposition (P. 40) "So, we cannot call, with sense any action of man as wrong or sin; and the same arguments, if carried further will convince you that no living being ever does wrong or sin, all are only obeying the commandments of God for the good of themselves and for the good of others; and therefore whatsoever is done by man or beast or any lining being is nothing but right; the life forces in the world never act or do wrong or sin —never act against the injunctions of God."

This is a novel creed. We confess, we hesitate before we are in a position to accept the writer's conclusions even partially. In the two articles, there is an endeavour made to some extent, to expand two or three central ideas of the Gitā such as, 'Non-Being has no existence, Being has no non-existence'; Nature prevails'; 'Man is controlled by desire.' It is easy to admit that one should suffer before he succeeds. But that that suffering should be the only one he gets from committing sins, is a very norrow view. Everything, of course, has got to play its own part in the Economy of Nature. Some work negatively and other work positively and all that contributes to destruction is avoided instinctively by beings. A man commits murder, he suffers death. Society learns that committing murder is an offence and its penalty is death and is deterred from such actions. To say that committing murder is obstructive to progress and that there should be no murderers in the society for its advancement is one thing. But to contend that society has benefited by the death of a murderer and that, for its

benefit, murder is not only useful but also absolutely necessary' is quite a different thing. To accept it is to advocate its introduction into the affairs of men as a normal feature. And such an acceptance would, in our opinion, upset the order of things as they exist. On can see that a man is guilty of the most henious things when he is swayed by passions and hence in the Gītā it is laid down that Killing of the Kāma as emboding all passions, is absolutely necessary for man to reach the one Real Being. Crimes or sins are aberrations which are obstructions in the path of progress and without which the path is reached much easier and to note that there are such aberrations is not to regard them as necessary for progress. The Svāmi contends that, because sin produces suffering and suffering is necessary for advancement, sin should be regarded as useful. To take another instance. It is a well-know fact that a philanthropic worker always is in want. He suffers because he is working for the good of the world. Can we say that, because he suffers, he is a sinner? Is his suffering the same as that of sin? yet he is advancing towards his future with a surer step than many of his fellow beings. To be useful and necessary, there must a supreme qualification. Take water for instance. It is useful because it enables you to live. It is necessary because, without it life cannot get on. Can such a test be applied to sin?

Again, in the human constitution, there are passions and it is an undoubted fact that it is very difficult to control them and man is swayed by them throughout his life. But success can come only as a result of his controlling them and the amout of success depends upon the degree of his control. Passions uncontrolled lead one to misery and failures and hence the warning that he should ever watch their working. Passions belong to Prakriti which is perishable and do not at all come from God who is imperishable. To say, that whatever we do under the subjection of passions receives the sanction of God and consequently is right, is a thing we are unable to accept. We doubt very much, if the authorities the author has quoted and the premisses he has laid down will warrant such a conclusion.

But it is freedom from sin and from the subjection of passions that is not only useful but absolutely necessary for the advancement of the human race. The book is priced 8 annas and is within the easy reach of every one.

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It may be remembered Mr. Nallasvāmi Pillai advocated the rote system for teaching the children their morals, in his address at the Pachiappa's Hall. We published elsewhere an extract from Harper's Monthly Magazine in which the writer advocates the system in teaching children in all branches. The article is all the more valuable as it proceeds from the pen of the Editor himself. We recommend it for the careful perusal of our readers.

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Saiva Siddhanta Maha Samajam.

(A public lecture at Madras on the 15th July 1911).

A SIGNIFICANT EVENT.

The Indian Patriot writes: It is not often that one hears of Šaivaites expounding their religious principles to audiences which do not profess orthodox Hinduism. Every Hindu will therefore be glad to learn that a move in the right direction has been made by the Šaiva Siddhānta Mahā Samājam" Under its auspices a public meeting was held in Royapettah at 6 P.M, on Saturday the 15th July. The place chosen for the purpose was such as would allow persons of all castes and creeds to assemble. Mr. J. M. Nallasvāmi Piḷḷai Avl., B.A., B.L., District Munsiff, Guntur, the well known Šaiva Siddhānta Scholar presided on the occasion when M. R. Ry., Šrīnivāsam Piḷḷai Avl., delivered a most informing lecture on 'The Existence of God." The Chairman in the course of his remarks laid great emphasis on the supreme necessity and the eminent practicality of religion. The audience which included many whom orthodoxy would deem "untouchables" was deeply inpressed with the speaker's admirable sincerity and rational tolerance.

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